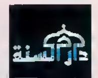
DAAR US-SUNNAH CLASSIC COLLECTION

The Humility in Prayer



IBN RAJAB AL-ḤANBALĪ



THE SAYING OF ALLĀH,

"It is the believers who are successful: those who are humble in their prayer..."

[QUR'AN - AL-MU'IMINŪN (23): 1-2]

HUMILITY in PRAYER

APPENDIX I-III
Ibn al-Qayyim on *Khushū'*
Ibn al-Qayyim on Hypocritical *Khushū'*
Ibn Taymiyyah on The Ruling of *Khushū'* in Prayer

Translated from the original Arabic by
Abū Rumaysah


DAAR US-SUNNAH PUBLISHERS
BIRMINGHAM

CONTENT

THE AUTHOR

Ḥāfiẓ Abū'l-Faraj ibn Rajab al-Ḥanbalī

He is the Imām and Ḥāfiz, Zaynu'l-Dīn 'Abdur-Raḥmān ibn Aḥmad ibn 'Abdir-Raḥmān ibn al-Ḥasan ibn Muḥammad ibn Abū-l-Barakāt Mas'ūd al-Sulamī al-Ḥanbalī al-Dimashqī. His agnomen was Abū'l-Faraj, and his nickname was Ibn Rajab, which was the nickname of his grandfather who was born in that month.

He was born in Baghdād in 736H and was raised by a knowledgeable and pious family. He died on a Monday night, the fourth of Ramaḍān, 795H in al-Ḥumariyyah, Damascus.

He learned and took knowledge from the greatest scholars of his time. In Damascus, he studied under Ibn Qayyim al-Jawziyyah, Zaynu'l-Dīn al-'Irāqī, ibn an-Naqīb, Muḥammad ibn Ismā'īl al-Khabbāz, Dāwūd ibn Ibrāhīm al-'Aṭṭār, ibn Qāḍī al-Jabal and Aḥmad ibn 'Abdu-l-Hādī al-Ḥanbalī. In Makkah, he heard from al-Fakhr 'Uthmān ibn Yūsuf al-Nuwayrī. In Jerusalem, he heard from al-Ḥāfiẓ al-'Alā'ī. In Egypt, he heard from Ṣadru'l-Dīn Abū'l-Fatḥ al-Maydūmī and Nāṣiru'l-Dīn ibn al-Mulūk.

Many students of knowledge came to him to study under him.

Amongst the most famous of his students were: Abū'l-'Abbās Aḥmad ibn Abū Bakr ibn 'Alī al-Ḥanbalī; Abū'l-Faḍl Aḥmad ibn Naṣr ibn Aḥmad; Dāwūd ibn Sulaymān al-Mawsilī; 'Abdu'l-Raḥmān ibn Aḥmad ibn Muḥammad al-Muqrī'; Zaynū'l-Dīn 'Abdu'l-Raḥmān ibn Sulaymān ibn Abū'l-Karam; Abū Dharr al-Zarkashī; al-Qāḍī 'Alā'ū'l-Dīn ibn al-Lahām al-Ba'lī; and Aḥmad ibn Ṣayfū'l-Dīn al-Ḥamawī.

Ibn Rajab devoted himself to knowledge and spent the vast majority of his time researching, writing, authoring, teaching, and giving legal rulings.

Many scholars praised him for his vast knowledge, asceticism and expertise in the Ḥanbalī school of thought. Ibn Qāḍī Shuhbah said of him, 'He read and became proficient in the various fields of science. He engrossed himself with the issues of the madhhab until he mastered it. He devoted himself to the occupation of knowledge of the texts, defects and meanings of the ḥadīth.'[1]

Ibn Ḥajr said of him, 'He was highly proficient in the science of ḥadīth in terms of the names of reporters, their biographies, their paths of narration and awareness of their meanings.'[2]

Ibn Mufliḥ said of him, 'He is the Shaykh, the great scholar, the Ḥāfiẓ, the ascetic, the Shaykh of the Ḥanbalī madhhab and he authored many beneficial works.'[3]

[1] Ibn Qādī al-Shuhbah, *Tārīkh*, vol. 3, p. 195.

[2] ibn Ḥajr, *Inbā'u'l-Ghamr*, vol. 1, p. 460.

[3] *al-Maqṣad al-Arshad*, vol. 2, p. 81.

He wrote many beneficial works, some of them outstanding such as *al-Qawā'id al-Kubrā fi'l-Furū'* about which it was said, 'It is one of the wonders of this age.'[4] His commentary to at-Tirmidhī is said to be the most extensive and best ever written so much so that al-'Irāqī; about whom ibn Ḥajr said, 'He was the wonder of his age'; would ask for his help when compiling his own commentary to the same book.

- Moreover he has many valuable monographs explaining various aḥādīth such as: *Sharḥ Hadīth Mā Dhi'bāni Jāi'ān Ursilā fi Ghanam*; *Ikhtiyār al-Awlā Sharḥ Ḥadīth Ikhtiṣām al-Mala' al-A'lā*; *Nūr al-Iqtibās fi Sharḥ Waṣiyyah al-Nabi li ibn 'Abbās*; and *Kashfu'l-Kurbah fi Wasfi Ḥāli Ahli-l-Ghurbah*.

- In exegesis his works include: *Tafsīr Sūrah al-Ikhlāṣ*, *Tafsīr Sūrah al-Fātiḥah*; *Tafsir Sūrah al-Naṣr*, and *al-Istighnā' bi'l-Qur'ān*.

- In ḥadīth his works include: *Sharḥ 'Ilal al-Tirmidhī*; *Fatḥu'l-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*; and *Jāmi' al-'Ulūm wa'l-Ḥikam*.

- In fiqh his works include: *al-Istikhrāj fi Aḥkām al-Kharāj*; and *al-Qawā'id al-Fiqhiyyah*.

- In biographies his works include the monumental *Dhayl 'alā Ṭabaqāti'l-Ḥanābilah*.

- In exhortation his works include: *Laṭā'if al-Ma'ārif* and *al-Takhwīf min al-Nār*.

[4] ibn 'Abdu'l-Hādī, *Dhayl 'alā Ṭabaqāt ibn Rajab*, p. 38.

CHAPTER ONE

Khushū'

With the Name of Allāh, the All-Merciful, the Most Merciful
It is His aid that we seek and "all praise is due to Allāh, Lord of the Worlds."

The Ḥāfiẓ and 'Allāmah, Zayn al-Dīn ibn al-Shaykh Abū'l-'Abbās Aḥmad ibn Rajab, may Allāh fill his life with blessings, said:

This is a treatise we have written concerning humility (*khushū'*) and the hearts meekness and breaking (*inkisār*)[1] before the Lord.

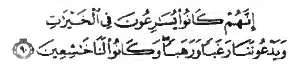
All praise is due to Allāh, mender of hearts which have broken for His sake and, by His grace, forgiver of the sins of the penitent. I testify that none has the right to be worshipped save Allāh Alone; He has no partners and there is nothing like Him. I testify that Muḥammad is His servant and Messenger; He sent him with

[1] The term 'broken heart' refers to a heart that is filled with humility, subservience, and quietude as a result of its love and awe of Allāh, Most High.

guidance and the Religion of Truth that it may reign supreme over all religions,[2] He gave him the choice of being a Prophet-King or a Messenger-Servant and he chose the station of servitude coupled with messengership.[3]

He (ﷺ) would say, "O Allāh, make me live as one lowly and humble (*miskīn*), make me die as one lowly and humble, and resurrect me amongst the ranks of the lowly and humble,"[4] thereby alluding to the nobility and excellence of this station. Peace and blessings be upon him, his family, his Companions, and those who hold tightly to his rope after him.

In His Book, Allāh, Glorious and Most High, has commended those who are meek (*mukhbit*) before Him, and those who have broken in the face of His grandeur; rendered submissive (*khāḍi'*) and humble (*khāshi'*) in its presence. He, Most High, says,



[2] as Allāh says, "It is He who has sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion even though the polytheists detest it." [*al-Tawbah* (9): 33] cf. *al-Fatḥ* (48): 28 and *al-Ṣaff* (61): 9

[3] The discussion on this will follow in the third chapter.

[4] Tirmidhī #2352 on the authority of Anas and he said it was gharīb, ibn Mājah #4126 on the authority of Abū Sa'īd, and Ṭabarānī, *al-Du'ā* on the authority of 'Ubādah ibn al-Ṣāmit, all with ḍa'īf isnāds, however the ḥadīth is ṣaḥīḥ.

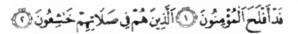
It was also recorded on the authority of Abu Sa'īd by Ḥākim #7911 who said it was ṣaḥīḥ with Dhahabī agreeing; it was also ruled ṣaḥīḥ by Suyūṭī, *al-Jāmi' al-Ṣaghīr* #1454, and Albānī, *Ṣaḥīḥ al-Jāmi'* #1261, *al-Ṣaḥīḥah* #308, *al-Irwā'* #861. cf. Sakhāwī, *Maqāṣid al-Ḥasanah* #166

"They outdid each other in good actions, calling out to Us in yearning and awe, and humbling themselves to Us."[5]

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

"...men and women who are humble, men and women who give in charity, men and women who fast, men and women who guard their private parts, men and women who remember Allāh much: Allāh has prepared forgiveness for them and an immense reward."[6]

He describes the believers as those who have *khushū'* in the best action of worship they perform, and perform diligently,



"It is the believers who are successful: those who are humble in their prayer..."[7]

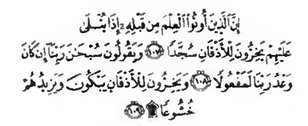
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[5] *al-Anbiyā'* (21): 90

[6] *al-Ahzab* (33): 35

[7] *al-Mu'minun* (23): 1-2

He describes those who have been granted knowledge as people having *khushū'* when they hear His words rehearsed to them,



"Certainly, when it is recited to them, those who were given knowledge fall on their faces in prostration, saying, 'Glory be to our Lord! The promise of our Lord is truly fulfilled!' Weeping, they fall to the ground in prostration, and it increases them in humility."[8]

The Meaning of *Khushū'*

The basic meaning of *khushū'* is the softness of the heart, its being gentle, still, submissive, broken, and yearning. The Messenger of Allāh (ﷺ) said, "Of a surety there is a morsel of flesh in the body, if it is sound, the whole body will be sound, but if it is corrupt, the whole body will be corrupt. It is the heart."[9]

When the heart is humble, so too is the hearing, seeing, head, and face; indeed all the limbs and their actions are humbled, even speech. This is why the Prophet (ﷺ) would say in his bowing

[8] *al-Isrā'* (17): 107-109

[9] Bukhārī #52-2051 and Muslim #1599

(*rukū'*), "My hearing, sight, bones, and marrow are humbled to You,"[10] another narration has, "and whatever my foot carries."[11]

One of the Salaf saw a man fidgeting in his prayer and remarked, 'If the heart of this person was humble, so too would his limbs be.' This is reported from Ḥudhayfah (*raḍiy Allāhu 'anhu*)[12] and Sa'īd ibn al-Musayyib,[13] and it is also reported from the Prophet (ﷺ) but is not authentic.[14]

Mas'ūdī reports on the authority of a person who narrated to him that 'Alī ibn Abī Ṭālib (*raḍiy Allāhu 'anhu*) said concerning His saying,

ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾

"...those who are humble in their prayer..."[15]

'It refers to the humility of the heart, that you soften your shoulder for a Muslim (praying next to you), and that you do not

[10] Muslim #771 on the authority of 'Alī.

[11] Aḥmad #960 on the authority of 'Alī and it was declared ṣaḥīḥ by ibn Khuzaymah #607

[12] Ibn Naṣr al-Marwazī, *Ta'ẓīm Qadr al-Ṣalāh* #150 with a ḍa'īf isnād

[13] Marwazī #151 and ibn al-Mubārak, *al-Zuhd* #419 with a ḍa'īf isnād.

[14] It was ruled mawḍū' by Albānī, *al-Ḍa'īfah* #110 and *al-Irwā'* #373

[15] *al-Mu'minūn* (23): 2

[16] Wakī', *al-Zuhd* #328, ibn al-Mubārak, *al-Zuhd* #1148 with a ḍa'īf isnād. Suyūṭī, *al-Durr al-Manthūr*, vol. 10, pg. 557 records that ibn 'Umar said in com-
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look here and there in your prayer.'[16]

'Aṭā' ibn al-Sā'ib reported on the authority of a person that 'Alī (*raḍiy Allāhu 'anhu*) said, '*Khushū'* refers to the humility of the heart and that you do not look left and right.'

'Alī ibn Abū Ṭalḥah narrated that ibn 'Abbās said in commentary to the above verse, 'Those who are fearful and still.'[17]

Ibn Shawdhab narrated that al-Ḥasan, may Allāh have mercy upon him, said, 'Humility had taken root in their hearts so their gazes were lowered and their limbs became subservient.'[18]

Manṣūr reported that Mujāhid said, 'The foundation of *khushū'* is in the heart and quietude in prayer.'

Layth narrated that Mujāhid said, 'Part of it[19] is that the limbs be subservient and the gaze be lowered. When the Muslim would stand for prayer, the fear of his Lord would prevent him from turning left and right.'[20]

'Aṭā' al-Khurasānī said, '*Khushū'* refers to the humility of the heart and the subservience of the limbs.'

= mentary to the verse, 'When they stood for prayer, they faced forward in their prayer, they lowered their gaze to the place of prostration, and they knew that Allāh had turned to them and so they did not look left or right.'

[17] Ṭabarī, vol. 17, pg. 3.

[18] Ṭabarī, vol. 17, pg. 8

[19] i.e. standing in devout obedience (*qunūt*)

[20] Marwazī, *Ta'ẓīm Qadr al-Ṣalāh* #138

Zuhrī said, 'It is the quietude of the servant in his prayer.'[21]

Qatādah said, 'The *khushu'* of the heart refers to fear and lowering the gaze in prayer.'[22]

Ibn Abū Nujayḥ narrated that Mujaḥid, may Allāh have mercy on him, said concerning the words of Allāh, Most High,

وَكَانُوا لَنَا خَٰشِعِينَ ﴿٩٠﴾

"...and humbling themselves to Us."[23]

'i.e. being humble and meek (*mutawāḍi'*).'[24]

Allāh, Most High, has described the earth as having *khushū'* in his words,

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ

"Among his Signs is that you see the earth laid

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[21] Ṭabarī, vol. 17, pg. 3 and Marwazī, *Ta'ẓīm Qadr al-Ṣalāh* #141
The same is recorded by ibn al-Mubārak, *al-Zuhd* #169-1149 on the authority of Mujāhid.

[22] Ṭabarī, vol. 17, pg. 10

[23] *al-Anbiya'* (21): 90

[24] Suyuṭī, *al-Durr*, vol. 10, pg 369 and he references it to ibn Abī Shaybah, 'Abd ibn Ḥumayd, ibn al-Mundhir, and ibn Abī Ḥātim.

bare and then when We send down water on it, it quivers and swells."[25]

The meaning of its quivering and swelling is that its bareness and stillness (*khushū'*) has been removed and in its place vegetation grows. This then shows that the *khushū'* that it had was stillness, lowness, and lack of growth. The same applies to the heart: when it has *khushū'*, its base desires and thoughts arising from the following of carnal lusts are laid to rest, and it breaks and submits to Allāh, Mighty and Magnificent. *Khushū'* replaces the hearts remoteness, haughtiness, arrogance, and lordliness. When it settles in the heart, the limbs, organs, and motions - even the voice - are stilled. Allāh, Most High, has stated that voices have *khushū'* in His words,



"Voices will be humbled before the All-Merciful and nothing but a whisper will be heard."[26]

The humility of voices refers to their being stilled and quieted[27] after being clamorous.

In a similar vein, Allāh has described the faces and sight of the

[25] *Fuṣṣilat* (41): 39

[26] *Ta Ha* (20): 108

[27] as stated by ibn 'Abbās and recorded by Suyūṭī, *al-Durr*, vol. 10, pg. 242 and he references it to ibn al-Mundhir and ibn Abī Ḥātim.

[28] cf. *al-Ghāshiyah* (88): 2, *al-Qamar* (54): 7, *al-Qalam* (68): 43, and *al-Ma'ārij* (70): 44

disbelievers with *khushū'* on the Day of Rising.[28] This then proves that all of these limbs can have *khushū'*.[29]

Hypocritical Humility

When a person affects *khushū'*, displaying it on his limbs while his heart is devoid of it, he has fallen prey to hypocritical *khushū'* (*khushū' nifāq*) and this is what the Salaf would seek refuge from. One of them would say, 'Take refuge with Allāh from hypocritical *khushū'*.' When asked what it was, he replied, 'That you see the body humble and submissive while the heart is not.'[30]

'Umar (*radiyAllāhu 'anhu*) saw a person with his head lowered and said, 'O such-and-such raise your head for *khushu'* does not extend beyond what is in the heart.' Whoever outwardly displays more *khushū'* than is present in his heart is guilty of hypocrisy on top of hypocrisy.[31]

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[29] Refer to Appendix 1 for a further discussion on the meaning and import of *khushū'*.

[30] Aḥmad, *al-Zuhd*, pg. 142 and ibn al-Mubārak, *al-Zuhd* #143 on the authority of Abū al-Dardā'.

[31] Bayhaqī, *Shu'ab* #6968 records a similar statement from Sufyān. Refer to Appendix Two for a discussion on hypocritical *khushū'*.

The Source of *Khushū'*

The source of the *khushū'* that takes place in the heart is the gnosis of Allāh's greatness, magnificence, and perfection. The more gnosis a person has of Allāh, the more *khushū'* he has.

The hearts vary in their *khushū'* in accordance to the gnosis they have of the One they have humbled to, and in accordance to the hearts' witnessing the Attributes that lead to *khushū'*. Some hearts are humbled by the strength of their perceiving His closeness to His servants and His seeing their innermost secrets which leads to being shy of Him, Most High, and constantly being aware of Him in every state of motion or stillness. Some hearts are humbled through their perceiving the magnificence of Allāh, His greatness, and His grandeur which leads to being in awe of Him and magnifying Him. Some hearts are humbled through perceiving His perfection and beauty which leads to drowning in the love of Him and the desire to meet and see Him. Some hearts are humbled through perceiving the enormity of His seizure, vengeance, and punishment which leads to fearing Him.

He, Glorious is He, is the mender of hearts that have broken for His sake. He, Glorious is He, comes close to hearts that are filled with humility to Him in the same way that He comes close to one who is standing in prayer, privately discoursing with Him;[32] in the same way that He comes close to one who rubs his face in

[32] Hākim #861 records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said: "When any one of you stands to pray, he is conversing with his Lord, so let him pay attention to how he speaks to Him." It was ruled ṣaḥīḥ by Hākim with Dhahabī agreeing, and Albānī, *Ṣaḥīḥ al-Jāmi'* #1538

the dust when prostrating;[33] in the same way that He draws near to the throngs of people visiting His House standing in abject humility at 'Arafah, drawing close and boasting about them to the angels;[34] in the same way that He comes close to His servants when they invoke Him, ask of Him, and seek His forgiveness in the early hours of the morning, and He answers their supplications and grants their requests.[35]

[33] Muslim #482 records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, "The closest a servant is to his Lord is when he is prostrating."

[34] Ibn Ḥibbān #3853 records on the authority of Jābir that the Prophet (ﷺ) said, "No other days are better to Allāh than the first ten days of Dhū'l-Ḥijjah." The narrator said, 'A man asked, "O Allāh's Messenger! Are these days better or a similar number of days of fighting in the way of Allāh?"' The Prophet (ﷺ) said, "These days are better than a same number of days of fighting for the sake of Allāh. No other day is better with Allāh than the day of 'Arafah when He descends to the lowest heaven and boasts of the people on earth to the inhabitants of heaven, saying, 'Look at My servants who have come with grown hair, covered with dust, exposed to the sun, to perform Ḥajj. They have come by every distant road hoping for My mercy though they have not seen My punishment.' So there is no other day than the day of 'Arafah when more people are released from the Fire."

Muslim #1348 records on the authority of 'Ā'ishah that the Prophet (ﷺ) said, "There is no day on which Allāh releases more servants from the Fire than the Day of 'Arafah. He comes close and then boasts to the angels saying, 'What do they want?'"

[35] Bukhārī #1145-6321-7494 and Muslim #756/1772-1778 record on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, "Every night, when the last third of the night remains, our Lord, Blessed and Exalted is He, descends to the lowest heaven and says, 'Is there anyone who invokes Me that I may respond? Is there anyone asking of Me that I may give it to him? Is there anyone who asking My forgiveness that I may forgive him?'"

The issue related to this are covered in some detail by the author in the fourth chapter of his *The Journey to Allāh* (Published by Daar as-Sunnah Publishers)

There is nothing that tends to the brokenness of the servant more than closeness and response.

Imām Aḥmad, may Allāh have mercy on him, records in his book, *al-Zuhd*, with his isnād to 'Imrān ibn al-Quṣayr who said, 'Mūsā ibn 'Imrān said, "My Lord, where should I seek You?" He replied, "Seek Me with those whose hearts have broken for My sake. Every day I come close to them by one arm-span and were it not for this, they would surely perish.'"[36]

Ibrāhīm ibn al-Junaid, may Allāh have mercy on him, records in his book, *al-Mahabbah*, with his isnād to Ja'far ibn Sulaymān who said, 'I heard Mālik ibn Dīnār saying, "Mūsā (*'alayhis-salām*) asked, 'My God, where should I seek You?' Allāh, Mighty and Magnificent, revealed to him, 'Mūsā, seek Me with those whose hearts have broken for My sake for I draw closer to them by an arm-span every day, and were it not for this, they would surely perish.'" I asked Mālik ibn Dīnār, "What does broken hearts mean?" He replied, "I asked this question to one who rehearsed the scriptures and he said that he had asked this same question to 'Abdullāh ibn al-Salām who replied, 'Broken hearts refers to those that have broken for the love of Allāh, Mighty and Magnificent, rather than the love of anything else.'"'

The authentic Sunnah proves that Allāh is close to the heart that is broken by His tribulation, patient at His decree, and content. Muslim records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, "Allāh, Might and Magnificent, will say on the Day of Rising, 'O son of Ādam, I was ill yet you did not visit Me.' He will say, 'My Lord, how could I visit You while You are the Lord of the worlds!' He will reply, 'Did you not know that

[36] Ahmad, *al-Zuhd*, pg. 75

such-and-such a servant of mine was ill yet you did not visit him? Did you not know that, were you to have visited him, you would have found Me with him?"'[37]

Abū Nu'aym records via the route of Ḍamrah that ibn Shawdhab said, 'Allāh, Most High, revealed to Mūsā (*'alayhis-salām*), "Do you know why, from all people, I chose you for My message and speech?" He replied, "No, my Lord." He replied, "Because none was as modest and humble before Me as you were."'[38]

The first thing to be lost is *khushū'*

This modesty and humility of his was none other than *khushū'*, and that is beneficial knowledge, and that is the first thing to be raised of knowledge. Nasā'ī records the ḥadīth of Jubayr ibn Nufayr (*raḍiyAllāhu 'anhu*) on the authority of 'Awf ibn Mālik (*raḍiyAllāhu 'anhu*) that, one day, the Messenger of Allāh (ﷺ) looked at the sky and said, "This is the vessel to which knowledge will be raised." A man from the Anṣār called Ziyād ibn Labīd said, 'Messenger of Allāh, how is it that knowledge will be raised now that it has become firm and the hearts have preserved it?' He replied, "I thought that you were the most intelligent of Madinah's people!" He then went on to mention the misguidance of the Jews and Christians despite their having the Book of Allāh, Mighty and Magnificent. (Jubayr) said, 'So I met Shaddād ibn Aws and narrated this ḥadīth to him and he said, "'Awf has spoken truthfully, should I not tell you the first part of knowledge to be

[37] Muslim #2569

[38] Abū Nu'aym, *al-Ḥilyah*, vol 6, pg. 130

raised?" I replied, "Of course!" He said, "*Khushū'*, until the time will come that you will not see a single person having it.'"[39]

A similar ḥadīth is also recorded by Tirmidhī via Jubayr ibn Nufayr on the authority of Abū al-Dardā' from the Prophet (ﷺ). The end of this ḥadīth has, 'Jubayr said, "So I met 'Ubādah ibn al-Ṣāmit and I said to him, 'Will you not hear something from me that I heard from your brother, Abū al-Dardā'?' I narrated to him what Abū al-Dardā' had narrated to me. He said, 'Abū al-Dardā' has spoken truthfully. If you wish, I will narrate to you about the first knowledge to be raised from the people: *khushū'*. Soon will come a time when you will enter a large Masjid and not see a single person having it.'"'[40]

It is said that the version of Nasā'ī is the stronger version.

Sa'īd ibn Bashīr narrated on the authority of Qatādah, on the authority of al-Ḥasan, may Allāh have mercy on him, on the authority of Shaddād ibn Aws that the Prophet (ﷺ) said, "The first knowledge to be raised from the people will be *khushū'*."[41]

[39] Nasā'ī, *al-Kubrā*, vol. 3, pg. 456 and Aḥmad #23990 and it was ruled ṣaḥīḥ by ibn Hibbān #4572 and Ḥākim #337 with Dhahabī agreeing.

The ḥadīth is also recorded by Aḥmad #17473 from Ziyād ibn Labīd himself and it is munqaṭi'.

[40] Tirmidhī #2653 and he said it was ḥasan gharīb and it was ruled ṣaḥīḥ by Ḥākim #338 with Dhahabī agreeing.

[41] Ṭabarānī, *al-Kabīr*, vol. 7, pg. 295 #7183 and Abū al-Shaykh, *al-Ṭabaqāt*, vol. 3, pp. 164-165 both with ḍa'īf isnāds, however the ḥadīth was ruled ḥasan by Suyūṭī, *al-Jāmi' al-Saghīr* #2821 and ṣaḥīḥ by Albānī, *Ṣaḥīḥ al-Jāmi'* #2576

It is also authentically reported as a statement of Shaddād ibn Aws as stated by Mundhirī, *al-Targhīb* #773.

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This was also recorded by Abū Bakr ibn Abū Maryam on the authority of Ḍamrah ibn Ḥabīb as a mursal ḥadīth.[42] A similar statement is also reported as the words of Ḥudhayfah.[43]

Beneficial Knowledge

Beneficial knowledge is that which impresses itself on the heart leading to its quietude and humility, its being meek and shy before Allāh, and its breaking for His sake. If knowledge does not impress upon the heart in this way and, instead, is merely something spoken on the tongue, it becomes the proof of Allāh against the son of Ādam which will be established against him and others. Ibn Mas'ūd said, 'There are people who recite the Qur'ān yet it does not descend beyond their throats; were it to reach the heart and take root therein, it is then that it would benefit.'[44]

Ibn al-Mubārak, *al-Zuhd* #175 also records this as a statement of Abū Yazīd al-Madanī.

Ṭabarānī, *al-Kabīr*, records on the authority of Abū al-Dardā' that the Messenger of Allāh (ﷺ) said, "The first thing to be raised from this nation will be *khushū'* until you will not see a single person from it having it." Mundhirī #773 said the isnād was ḥasan as did Haythamī, *Majma' al-Zawā'id*, vol. 2, pg. 136. The isnād was ruled ḥasan, and the ḥadīth, ṣaḥīḥ by Albānī, *Ṣaḥīḥ al-Targhīb* #542

[42] Ibn al-Mubārak #72 and Aḥmad, *al-Zuhd*, pg. 395

[43] Ibn Abī Shaybah, vol. 13, pg. 381 and Ḥākim #8448 with the words, "The first thing you will lose of your religion will be *khushū'* and the last thing you will lose of your religion will be the prayer, and the rope of Islām will be loosened knot by knot..." Ḥākim said it was ṣaḥīḥ and Dhahabī agreed.

[44] Muslim #822

al-Hasan said, 'Knowledge is of two types: knowledge that is superficial utterance upon the tongue, that is Allāh's proof against the children of Ādam; and knowledge that takes root in the heart and that is beneficial knowledge.'[45]

This is also reported by al-Hasan, may Allāh have mercy on him, from the Prophet (ﷺ) as a mursal ḥadīth.[46] He also reports it from Jābir (*radiyAllāhu 'anhu*)[47] and Anas (*radiyAllāhu 'anhu*)[48] to the Prophet (ﷺ), but it is not authentic as a ḥadīth of his (ﷺ).

Hence the Prophet (ﷺ) informed us that despite the knowledge that the People of the Book were given being readily available to them, they did not benefit from any of it since the primary goal behind this knowledge was missing, i.e. its reaching their hearts such that they could experience the sweetness of faith and realise its benefit of achieving fear and penitence; instead it remained superficial utterance on their tongues which served only to establish the proof against them.[49]

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[45] Dārimī #376 and ibn Abī Shaybah, vol. 13, p. 235 and it is ṣaḥīḥ

[46] Ibn 'Abdu'l-Barr, *al-Jāmi'*, vol. 1, pg. 190

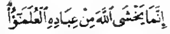
[47] Khaṭīb, *Tārīkh*, vol. 4, pg. 346

[48] Munāwī, *Fayḍ al-Qadīr*, vol. 4, pg. 391 references it to Abū Nu'aym and Daylamī.

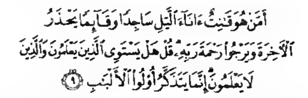
[49] Refer to the authors *Faḍl 'Ilm al-Salaf* (published by Daar us-Sunnah Publishers) in which he discusses the issue of beneficial knowledge at length. He states therein, "When knowledge is beneficial and takes root in the heart, the heart fears Allāh, submits to Him, and humbles itself in awe, glorification, fear, love, and veneration. When this happens the soul is content with the humblest of lawful worldly provisions and this in turn leads it to turn away from the world and all

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It is for this reason that, in His Book, Allāh, Glorious is He, describes the scholars as those having fear *(khashya)*,



"It is only the learned amongst His servants who truly fear Allāh."[50]



"What of him who spends the night hours in prayer, prostrating and standing up, mindful of the Hereafter, hoping for the mercy of his Lord? Say: 'Are they the same - those who know and those who do not know?'"[51]

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temporal effects", "So beneficial knowledge is that which engenders a gnosis between the servant and his Lord and leads to this such that he comes to know his Lord, singles him out alone in belief and worship, takes comfort in Him, develops a sense of shyness *(hayā')* of Him, and worships Him as if he sees Him", "The fundamental matter here is that the servant uses knowledge to engender a gnosis of his Lord. When this comes to fruition he will find Him close. When this happens, He will bring him close and answer his supplications. It is mentioned in an Judeo-Christian narration, 'Son of Adam! Seek me and you will find Me, when you find Me you will find everything. However if you don't find Me, you will have lost everything. I am more beloved to you than anything else.'"

[50] *Fātir* (35): 28

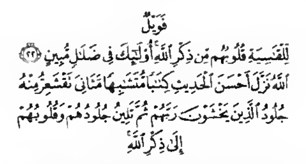
[51] *al-Zumar* (39): 9

He describes the scholars of the People of the Book before us as having *khushū'*,



"Certainly, when it is recited to them, those who were given knowledge before it fall on their faces in prostration saying, 'Glory be to our Lord!' Weeping, they fall to the ground in prostration, and it increases them in humility."[52]

This verse eulogises those who, when they hear the Book of Allāh, attain *khushū'* in their hearts. Allāh, Most High, says,



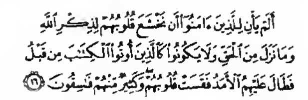
"Woe to those whose hearts are hardened against the remembrance of Allāh! Such people are clearly misguided. Allāh has sent down the Supreme Discourse, a Book consistent in its frequent repetitions. The skins of those who fear their Lord

[52] *al-Isrā'* (17): 107-109

tremble at it and then their skins and hearts yield softly to the remembrance of Allāh."[53]

The softening of the heart refers to the removal of its hardness due to the onset of *khushū'* and gentleness therein.

Allāh has denounced[54] those whose hearts are not humbled when they hear His Book[55] and ponder it,



"Has the time not arrived for the hearts of those who have faith to yield to the remembrance of Allāh and to the truth He has sent down, so they are not like those who were given the Book before for whom the time seemed over long so that their hearts became hard? Many of them are deviators."[56]

Ibn Mas'ūd (*radiyAllāhu 'anhu*) said, 'The time between our accepting Islām and being rebuked by this verse was four years.' This was recorded by Muslim.[57] It was also recorded by others

[53] *al-Zumar* (39): 22-23

[54] One manuscript has: censured

[55] One manuscript has: speech

[56] *al-Hadīd* (57): 16

[57] Muslim #3027

with the additional words, 'So the Muslims began to rebuke each other.'[58]

Ibn Mājah records the ḥadīth of ibn al-Zubayr (*raḍiyAllāhu 'anhu*) who said, 'There were only four years between their accepting Islām and the revelation of this verse by which Allāh rebuked them.'[59]

Many of the righteous would be gravely affected when this verse was recited to them. Some would die because their hearts burst at hearing it, and others repented and abandoned whatever they were previously doing. We have mentioned their narratives in (our) book, *al-Istighnā' bi'l-Qur'ān.*

Allāh, Most High, says,

لَوْ أَنزَلْنَا هَٰذَا
الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
اللَّهِ

> **"If we has sent down this Qur'ān onto a mountain, you would have seen it humbled, crushing to pieces out of fear of Allāh..."**[60]

Abū 'Imran al-Jawnī said, 'By Allāh, our Lord has directed such things to us in the Qur'ān, which, were He to have directed to

[58] Nasā'ī, *al-Kubrā.*

[59] Ibn Mājah #4192

[60] *al-Hashr* (59): 21

the mountains would have humbled and obliterated them.[61]'

Mālik ibn Dīnār, may Allāh have mercy on him, would recite this verse and say, 'I swear to you, no servant believes in this Qur'ān except that it causes his heart to burst.'[62]

It is reported that al-Ḥasan, may Allāh bave mercy on him, said, 'Son of Ādam, when Shayṭān whispers to you, enticing you to commit a sin, or your soul desires to commit it, remind yourself of what Allāh has burdened you with of His Book which, were a mountain to bear it, it would have been humbled and broken. Have you not heard his saying,



"If we had sent down this Qur'ān onto a mountain, you would have seen it humbled, crushing to pieces out of fear of Allāh. We make such examples for people so that hopefully they will reflect."[63]'

Allāh has only propounded parables that you ponder them, carefully consider them, and refrain from disobeying Allāh, Mighty and Magnificent. You, son of Ādam, have a greater duty to yield to the remembrance of Allāh, and to what He has burdened you

[61] in one manuscript: to prostrate

[62] Suyūṭī, *al-Durr*, vol. 14, pg. 396 references this ibn al-Mundhir.

[63] *al-Hashr* (59): 21

with of His Book and given you of His laws (than the mountains)[64] since you will be judged and then find your final abode in Paradise or Hell.

The Prophet (ﷺ) would seek refuge with Allāh from a heart that does not have *khushū'* as recorded by Muslim with the words, "Allāh! I take refuge with You from knowledge that does not benefit; from a heart that has no fear; from a soul that is never content; and from an invocation (*da'wah*) that is not responded to."[65]

This ḥadīth is reported via many different routes.

It is reported that Ka'b al-Aḥbār said, 'It is written in the Injīl, "'Īsā, the deeds of a heart that has no fear are of no benefit, his voice is not heard, and his supplication is not raised."'

[64] The author has redacted this from the words of Ḍaḥḥāk in commentary to this verse. cf. Suyūṭī, *al-Durr*, vol. 14, pg. 396

[65] Muslim #2722 on the authority of Zayd ibn Arqam.

The True Slaves of Allāh

Asad ibn Mūsā said in his book, *al-Wara'*: Mubārak ibn Fadalah narrated to us that al-Ḥasan, may Allāh have mercy on him, would say, 'When this call from Allāh reached the believers, they believed in it, certainty quickly settled in their hearts, and, as a result, their hearts, limbs, and sight were humbled. By Allāh, were you to have seen them, you would have seen a people who truly exemplified (these verses); by Allāh, they were not given to argumentation or falsehood. They found no source of tranquillity except the Book of Allāh. They did not display what was not in their hearts. When a command came to them from Allāh, they believed it and so, in the Qur'ān, Allāh described them in the best of ways, saying,

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا

"The slaves of the All-Merciful are those who walk lightly on the earth..."[66]'

al-Ḥasan said, 'Walking lightly, *hawn*, in the Arabic language means walking with tranquillity and dignity.'[67] Then he commented on,

وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾

"...and who, when the ignorant speak to them, say, 'Peace,'..."[68]

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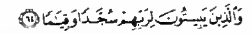
[66] *al-Furqān* (25): 63

[67] This was also stated by Mujāhid as recorded by Bayhaqī, *Shu'ab al-īmān* #8454 and Abdu'l-Razzāq, vol. 2, pg. 71

Ibn 'Abbās said that it means, 'In obedience to Allāh, with decency and integrity, and modestly.' Recorded by Ṭabarī and ibn Abī Ḥātim, vol. 8, pg. 2820

[68] *al-Furqān* (25): 63

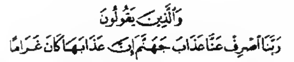
by saying, 'They were forbearing and did not behave ignorantly, and when they were treated foolishly, they forbore.[69] By day they would accompany the servants of Allāh in the way mentioned,[70] and then He mentioned that their nights were the best of nights with his words,



"...those who pass the night prostrating and standing before their Lord." [71]

They would stand before Allāh on their feet, and lie their faces on the ground in prostration to their Lord, their tears flowing down their cheeks in fear of Him. By a single command of Allāh they spent the night worshipping Him and by a single command they spent their days in humility to Him.'

al-Ḥasan, may Allāh have mercy on him, said, 'Then He says,



"...those who say, 'Our Lord, avert from us the punishment of Hell, its punishment is inescapable pain.'"[72]

[69] A similar statement was made by Qatādah as recorded by ibn Abī Ḥātim, vol. 8, pg. 2721

[70] This portion is also recorded by Bayhaqī, *Shu'ab* #8452 and Ṭabarī

[71] *al-Furqān* (25): 64

[72] *al-Furqān* (25): 65

Everything that afflicts a person and then leaves is not *gharām*; *gharām* refers to something that never leaves for as long the heavens and the earth endure. They were truthful! By Allāh besides whom there is none worthy of worship, they worked deeds and did not rely on vain hopes, so, may Allāh have mercy on you, beware of these idle hopes for Allāh does not grant any good to a servant in this world or the next merely for idle hopes.' He would say, 'What an excellent exhortation it[73] is, if only the hearts were alive and thereby preserved it!'[74]

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[73] i.e. the exhortation he gave before starting his commentary to these verses as the full narration shows.

[74] Suyūṭi, *al-Durr al-Manthūr*, vol. 11, pp. 206-208 and he references it to 'Abd ibn Ḥumayd.

CHAPTER TWO

The Prayer

Allāh, Most High, has legislated different types of worship that would allow *khushū'* to develop on the bodies, which in turn arises from the *khushū'* of the heart, its meekness and brokenness.

Khushū' in Prayer

The greatest action of worship which manifests the *khushū'* of the body to Allāh is the prayer (*salāh*). Allāh has praised those who have *khushū'* in the prayer with his words,

ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ۝٢

"...those who are humble in their prayer..."[75]

i.e. those who are humble and meek in their prayer, not knowing who is standing on their left or right,[76] and neither looking here or there due to their humility before Allāh, Mighty and

[75] *al-Mu'minun* (23): 2

[76] as was stated by al-Ḥakam and recorded by ibn Abī Shaybah, vol. 2, pg. 41

Magnificent.

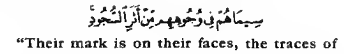
Ibn al-Mubārak said, on the authority of Abū Ja'far, on the authority of Layth that Mujāhid said concerning the saying of Allāh,

وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

"...and stand in obedience to Allāh."[77]

'*Qunūt*, obedience, here means to stand calmly with *khushu'*, to lower the gaze and still the limbs from the awe of Allāh, Mighty and Magnificent.'[78] He also said, 'When any of the scholars stood for prayer, he would be in such awe of the All-Merciful, Mighty and Magnificent, that his gaze would not swerve, he would not look here and there, he would not play with stones, or do any frivolous action, or talk - i.e. to himself - about anything related to the world unless out of forgetfulness.'[79]

Manṣūr said that Mujāhid, may Allāh have mercy on him, said concerning the saying of Allāh, Most High,



"Their mark is on their faces, the traces of

[77] *al-Baqarah* (2): 238

[78] Sa'īd ibn Manṣur #406, ibn Abī Ḥātim #2381, and Bayhaqi, *Shu'ab* #3152

Ibn Abī Ḥātim #2378 records that ibn Mas'ūd said, 'The one who is *qānit* is one who obeys Allāh and His Messenger.' Ṭabarī records that ibn Zayd said, 'The one who is *qānit* is one who does not speak in prayer.'

[79] Ibid.

prostration."[80]

'It means *khushū'* in prayer.'[81]

Imām Aḥmad, Nasā'ī, and Tirmidhī record the ḥadīth of al-Faḍl ibn 'Abbās (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said, "The prayer is (performed) two by two, with the *tashahhud* being performed after every two *rak'ahs*. You should be in a state of humility, humble entreaty, and display your dire need.[82] Then you should raise your hands (in supplication) and say, 'My Lord, my Lord, my Lord' three times. Whoever does not do this, it will be defective."[83]

Muslim records on the authority of 'Uthmān (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said, "There is no Muslim who reaches the time of an obligatory prayer and performs its ablution, *khushū'*, and bowing well except that it will act as an expiation for his previous sins so long as he does not commit a major sin. And this applies for all times."[84]

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[80] *al-Fatḥ* (48): 29

[81] Ibn Naṣr, *Mukhtasar Qiyām al-Layl*, pg. 16 and Ṭabarī with the words, 'The trace does not show on the face, rather it refers to *khushū'*.' Ibn al-Mubārak, *al-Zuhd* #174, ibn Naṣr, pg. 16, and Ṭabarī also record that he said that verse refers to *khushū'* and modesty.

[82] or: be in a state of quietude

[83] Aḥmad #1799-17523-17525, Nasā'ī, *al-Kubrā*, vol. 1, pg. 212, 450, and Tirmidhī #385.

It was ruled ḍa'īf by Albānī in his notes on Ibn Khuzaymah #1212 and by Arna'ūṭ, *Taḥqīq Musnad*.

[84] Muslim #228

Actions of prayer conducive to *Khushū'*

Amongst the actions that are conducive to having *khushū'*, subservience, and brokenness in the prayer is to place one hand on the other when standing. It is reported that Imām Aḥmad was asked about this action and he replied, 'It is to be subservient before the Almighty.'[85]

'Alī ibn Muḥammad al-Miṣrī, the preacher, may Allāh have mercy on him, said, 'I have not heard anything better of knowledge than this.'

It is reported that Bishr al-Ḥāfī, may Allāh have mercy on him, said, 'For forty years have I wished to place one hand on the other in the prayer and the only thing that prevented me from doing so was that I would have then shown a *khushū'* greater than that in my heart.'

Muḥammad ibn Naṣr al-Marwazī, may Allāh have mercy on him, records with his isnād to Abū Hurayrah (*raḍiyAllāhu 'anhu*) that he said, 'Mankind will be gathered on the Day of Rising in accordance to their performance of the prayer,' one of the narrators depicted this by grasping his left hand with his right, and inclining his head.[86]

He also records with his isnād to Abū Ṣāliḥ al-Sammān, may Allāh have mercy on him, that he said, 'People will be resurrected

[85] Ibn Hajr, *Fatḥu'l-Bārī*, vol. 2, pg. 224, said, 'The scholars said: the significance of this posture is that it is that taken by the humble petitioner, it is more likely to prevent fidgeting and is more conducive to *khushū'*."

[86] Ibn Abī Shaybah, vol. 13, pg. 543

on the Day of Rising like this,'and he placed one of his hands on the other.

Understanding this meaning leads the one praying to remember the time when he will stand before Allāh, Most High, to be judged.

Dhū'l-Nūn, may Allāh have mercy on him, would say when describing the servants (of Allāh), 'If only you could see one of them when they stood for prayer, standing in their place of prayer: it would cross his mind that place was the place in which Allāh would raise man to stand before the Lord of the Worlds, he would be completely taken aback and his very sanity would be shaken.' This was recorded by Abū Nu'aym, may Allāh have mercy on him.

Amongst the actions is the servants' facing forwards to Allāh, Mighty and Magnificent, and his not turning away to any other. This is of two types: the first is his heart not turning away from the One he is discoursing with, and its being totally devoted to the Lord, Mighty and Magnificent.

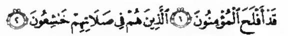
Muslim records on the authority of 'Amr ibn 'Abasah (*radiyAllāhu 'anhu*) that the Prophet (ﷺ) mentioned the excellence and reward of ablution and then said, "So if he then stands and prays, praising and eulogising Allāh, magnifying Him as is befitting, and devoting his heart to Allāh, he will finish the prayer in a state like the day on which his mother gave birth to him."[87]

[87] Muslim #832

Abū Dāwūd #425 records that the Messenger of Allāh (ﷺ) said, "Five prayers which Allāh has made obligatory. Whoever performs the ablution well for them,

The second is his not looking left and right, instead restricting his gaze to the place of prostration.[88] This is one of the necessary outcomes of the *khushū'* in the heart and its not turning away. This is why, when one of the Salaf saw a person fidgeting in the prayer, he remarked, 'If the heart of this person had *khushū'*, his limbs would also show *khushū'*.' This has been mentioned previously.

Ṭabarānī records the ḥadīth of ibn Sīrīn on the authority of Abū Hurayrah (*raḍiyAllāhu 'anhu*) who said, 'The Prophet (ﷺ) would look left and right in prayer and then Allāh, Mighty and Magnificent, revealed,



"It is the believers who are successful: those who are humble in their prayer..."[89]

So the Messenger of Allāh (ﷺ) humbled himself and would no

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prays them on time, performs the bowing properly and has perfect *khushū'*, it is a promise from Allāh that he will be forgiven, but whoever does not do this has no such promise: if Allāh wishes, He will forgive him, and if He wishes, He will punish him." It was ruled ṣaḥīḥ by Albānī, *Ṣaḥīḥ al-Jāmi'* #3242.

[88] Ḥākim records on the authority of 'Ā'ishah that 'the Messenger of Allāh (ﷺ) used to pray with his head tilted forward and his gaze lowered, looking at the ground.' Ḥākim said it was ṣaḥīḥ with Dhahabī agreeing as did Albānī, *Sifatu'l Salāh*, pg. 89

Ḥākim #1761 records on the authority of 'Ā'ishah that 'When the Prophet (ﷺ) entered the Ka'bah, his eyes never left the place of his prostration until he came out again.' Ḥākim said it was ṣaḥīḥ with Dhahabi agreeing, as did Albani, *al Irwā'*, vol.2, pg. 73.

[89] *al-Mu'minūn* (23): 1-2

longer look left or right.'

Others have recorded this from ibn Sīrīn, may Allāh have mercy on him, as a mursal report, and this is more authentic.[91]

Ibn Mājah records the ḥadīth of Umm Salamah (*raḍiyAllāhu 'anhā*), the mother of the believers, who said, 'During the time of the Prophet (ﷺ), when the people stood for prayer, their gaze would not go beyond the place of his feet. Then the Messenger of Allāh (ﷺ) passed away, and Abū Bakr (became the leader). When the people stood for prayer, their gaze would not go beyond the place of their foreheads (on the ground). Then Abū Bakr (*raḍiyAllāhu 'anhu*) passed away and 'Umar (*raḍiyAllahu 'anhu*) (became the leader). When the people stood for prayer, their gaze would not go beyond the place of the *Qiblah*. Then 'Uthmān ibn 'Affān (*raḍiyAllāhu 'anhu*) became the leader and the tribulation happened and people began looking left and right.'"[92]

Bukhārī records on the authority of 'Ā'ishah (*raḍiyAllāhu 'anhā*) who said, 'I asked the Prophet (ﷺ) about looking (here and there) in prayer and he said, "It is a snatching away that Shayṭān steals from the servants' prayer."'[93]

Imām Aḥmad, Abū Dāwūd, and Nasā'ī record the ḥadīth of Abū Dharr (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said, "Allāh will remain turning to the servant in his prayer for as long as he

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[91] Abū Dāwūd, *al-Marāsīl*, pg. 8

[92] Ibn Mājah #1634 and it was ruled ḍa'īf by Albānī, *Ḍa'īf ibn Mājah*

[93] Bukhārī #751-3291

does not look away. If he looks away, He will turn away.'"[94]

Imām Aḥmad and Tirmidhī record the ḥadīth of al-Ḥārith ibn al-Ash'arī that the Prophet (ﷺ) said, "Allāh ordered Yaḥyā ibn Zakariyyah with five statements, that he act by them and enjoin the Children of Israel to act by them," one of them was, "and I enjoin you to the prayer for Allāh sets His face to the face of His servant for as long as he does not look away. So when you pray, do not look (here and there)."[95]

There are many ḥadīths of this meaning.

'Aṭā' said, 'I heard Abū Hurayrah saying, "When you pray, do not look (here and there) because he is privately talking to his Lord. His Lord is in front of him and he is privately talking to him, so do not turn (here and there)."' 'Aṭā', may Allāh have mercy on him, went on to say, 'It has reached us that the Lord, Mighty and Magnificent, says, "Son of Ādam, to whom do you look away to? I am better for you than the one you look away to."'[96]

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[94] Aḥmad #21508, Abū Dāwūd #909, Nasā'ī #1196

It was ruled ṣaḥīḥ by ibn Khuzaymah #481-482, Ḥākim #862 with Dhahabī agreeing, and ḥasan by Albānī, *Ṣaḥīḥ al-Targhīb* #554.

[95] Aḥmad #17170-17800 and Tirmidhī #2863-2864 who said it was ḥasan ṣaḥīḥ gharīb.

It was ruled ṣaḥīḥ by ibn Khuzaymah #1895, ibn Ḥibbān #6233, Ḥākim #1534 with Dhahabī agreeing, and Albānī, *Ṣaḥīḥ al-Targhīb* #552

[96] Abdu'l-Razzāq #3270 and ibn Abī Shaybah, vol. 2, pg. 41

Ibn Abī Shaybah, vol. 2, pg. 40 records that ibn Mas'ūd said, 'Allāh remains facing the servant for as long as he is in the prayer provided he does not speak or look away.'

Bazzār and others record this as a ḥadīth of the Prophet (ﷺ) but it is more authentic as a saying of 'Aṭā'.

Abū 'Imrān al-Jawnī, may Allāh have mercy on him, said, 'Allāh, Mighty and Magnicent, revealed to Mūsā (*'alayhis-salām*), "Mūsā, when you stand before Me, then stand as a servant who is lowly and subservient, censure your self for it is most deserving of censure, and talk to Me with a trembling heart and a truthful tongue."'

Amongst these actions is the bowing (*rukū'*) for this deed, outwardly, shows subservience. It is for this reason that the Arabs would scorn this deed and not perform it to the point that some of them tried to pledge allegiance to the Prophet (ﷺ) that they would fall to the ground directly from the standing posture, i.e. they would directly go to prostration without bowing, this is how Imām Aḥmad, may Allāh have mercy on him, and the researching scholars explained the phrase they employed.

Allāh, Most High, says,

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

"When they are told to bow, they do not bow."[97]

Submissiveness is completed in the bowing through the hearts' submitting to Allāh and its being subservient to Him. As such the servant fulfils internal and external submissiveness to Allāh, Mighty and Magnificent. This is why the Prophet (ﷺ) would say in his bowing, "My hearing, sight, bones, marrow, and whatever

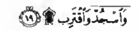
[97] *al-Mursalāt* (77): 48

my foot carries are humbled to You."[98] Here he stated that his *khushū'* in the state of bowing had encompassed all his limbs, from the heart down. The heart is the greatest of these organs, indeed it is the king of the organs and limbs, so when it has *khushū'*, the limbs will also have *khushū'*.

Amongst these actions is the prostration (*sajdah*), this action comprises the greatest outward manifestation of the servants subservience to his Lord, Mighty and Magnificent. The servant places his highest and most noble limb in the lowest position it can be in; he places it in the mud, rubbing it therein. This conduces the breaking of the heart, its meekness, and humility to Allāh, Mighty and Magnificent.

It is for this reason that the recompense of the believer when he does it is that Allāh will draw him closer for "The closest a servant is to his Lord is when he is prostrating," as is authentically reported from the Prophet (ﷺ).[99]

Allāh, Most High, says,



"Prostrate and draw close."[100]

The polytheists, those who were too arrogant to worship Allāh, would scorn the prostration (as they did the bowing). Some of

[98] Ahmad #960 on the authority of 'Alī and it was declared ṣaḥīḥ by ibn Khuzaymah #607

[99] Muslim #482 on the authority of Abū Hurayrah.

[100] *al-'Alaq* (96): 19

them would say, 'I find it abhorrent to prostrate because for my posterior would end up being higher than me!' and others would take a handful of pebbles and raise it to their foreheads, sufficing with that instead of prostrating.

Allāh cast Iblīs down because he was too arrogant to prostrate to one whom Allāh ordered him to prostrate to. This is why he cries when the believing servant prostrates, saying, 'He ordered the son of Ādam to prostrate and he did for which he is granted Paradise; I was ordered to prostrate but I disobeyed (Him) for which I will have the Fire.'[101]

When in the posture of bowing or prostration, the servant completes his state of *khushū'*, meekness, and subservience to his Lord by describing Him with the Attributes of might, grandeur, greatness, and highness. It is as if he is saying, 'Subservience and meekness are descriptions of me whereas highness, grandeur, and greatness are descriptions of You.' It is for this reason that it is legislated for the servant to say in his bowing, "Glory be to my Lord, the Great," and in his prostration, "Glory be to my Lord, the Most High."[102] Sometimes, in prostration, the Prophet (ﷺ) would say, "Glory be to the One who has all kingdom, power, greatness, and grandeur."[103]

It is reported that one night, he (ﷺ) said in his prostration, "I say as my brother Dāwūd (*'alayhis-salām*) said: I rub my face in the dust to my Master, my Master deserves that faces be rubbed in

[101] Muslim #81 on the authority of Abū Hurayrah.

[102] Muslim #772 on the authority of Ḥudhayfah.

[103] Aḥmad #23980, Abū Dāwūd #873, and Nasā'ī #1050 on the authority of 'Awf ibn Mālik and it is ṣaḥīḥ.

the dust for His face."[104]

Being Attentive in Prayer

al-Ḥasan, may Allāh have mercy on him, said, 'When you stand in prayer, stand in due obedience as Allāh has ordered you, beware of negligence and looking (here and there), beware that Allāh be looking at you while you are looking at something else, asking Allāh for Paradise and taking refuge with Him from the Fire, yet your heart is heedless, not knowing what the tongue is saying.' It was recorded by Muḥammad ibn Naṣr al-Marwazī, may Allāh have mercy on him.[105]

He also records with his isnād to 'Uthmān ibn Abū Dahrash who said, 'It has reached me that the Messenger of Allāh (ﷺ) prayed a prayer in which he recited loudly. When he had finished he asked, "Did I forget anything of this chapter?" They replied, "We do not know." Ubayy ibn Ka'b said, "Yes you did, this and this verse." The Messenger of Allāh (ﷺ) said, "What is the matter with people! The Book of Allāh is recited to them yet they do not know what was recited and what was not! This is how the greatness of Allāh left the hearts of the Children of Israel: their bodies were present but their hearts were absent. Allāh does not accept the action of a servant until his heart is present with his body."'[106]

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[104] Bayhaqī, *Shu'ab* #3556

[105] Marwazī, *Ta'ẓim Qadr al-Ṣalāh* #140

[106] Marwazī #157 with a da'īf isnād.

There are many narrations of this meaning.

'Iṣām ibn Yūsuf, may Allāh have mercy on him, passed by Ḥātim al-Aṣamm who was talking in his gathering. He asked, 'Ḥātim, have you made your prayer good?' He replied, 'Yes.' He asked, 'How do you pray?' He replied, 'I stand at the command, I walk in fear, I commence with the intention, I perform the *takbīr* bearing in mind His greatness, I recite at a measured pace, carefully and with contemplation, I bow with *khushū'*, I prostrate in meekness, I sit and read the whole *tashahhud*, and then I perform the *salām* in accordance to the Sunnah. I pray with sincerity to Allāh, Mighty and Magnificent, and yet I fear that it will not be accepted of me; however I will preserve it as much as I can until I die.' He said, 'Keep talking for you have indeed excelled in your prayer.'[107]

[107] Refer to Appendix Three for a discussion on the ruling of having *khushū'* in the prayer.

CHAPTER THREE

Supplication

Amongst the actions of worship that are conducive to subservience and *khushū'* to Allāh, Mighty and Magnificent, is the supplication (*du'ā*).[108] Allāh, Most High, says,

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

"Call on your Lord humbly and secretly."[109]

إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

"They outdid each other in good actions, calling out to Us in yearning and awe, and humbling

[108] *Du'ā*: to call out, to summon. Khaṭṭābī, *Sha'n al-Du'ā*, pg. 4 said, 'The meaning of *du'ā* is the servants asking his Lord for His help and continued support. Its essence is that a person shows his need of Allāh and expresses his inability to change any matter himself or having any power and ability. This characteristic is the mark of servitude and exemplifies it. *Du'ā* also carries with it the meaning of praising Allāh and attributing to Him generosity and grace.'

[109] *al-A'rāf* (7): 55

themselves to Us."[110]

One of the deeds that displays subservience in supplication is raising the hands. It is authentically reported that the Prophet (ﷺ) raised his hands when supplicating on many occasions, the most significant of which was the supplication for rain in which he raised them till the whiteness of his armpits was visible.[111] Similarly he would raise his hands high on the eve of 'Arafah, when at 'Arafah.

Tabarānī, may Allāh have mercy on him, records the ḥadīth of ibn 'Abbās who said, 'I saw the Prophet (ﷺ) supplicating at 'Arafah and his hands were at the level of his chest, like a pauper begging for food.'[112]

One of the fearful would sit at night (in supplication), still, head bowed, and extending his hands forward like a beggar. This is one of the most emphatic displays of subservience and need.

The need of the heart, and its breaking before Allāh, Mighty and Magnificent, is also manifested in supplication coupled with its awareness of its dire want and destitution. It is in proportion to this yearning and need that the supplication is answered.

Aḥmad and Tirmidhī record that the Prophet (ﷺ) said, "Allāh does not answer a supplication arising from a heedless and negligent

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[110] *al-Anbiyā'* (21): 90

[111] Bukhārī #1031-3565-6341 and Muslim #895 on the authority of Anas.

[112] Ṭabarānī, *al-Awsaṭ* #2892 and Haythamī, vol. 10, pg. 168 said that the isnād contained a ḍa'īf narrator.

heart."[113]

Subservience is also displayed through the tongue in its actual request and supplication, and in its persistence therein. Awzā'ī, may Allāh have mercy on him, said, 'It was said: The best supplication is the one in which one is persistent and humbly entreats Him.'

Ṭabarānī records on the authority of ibn 'Abbās (*raḍiyAllāhu 'anhumā*) that the Prophet (ﷺ) supplicated on the Day of 'Arafah, "O Allāh, You can see where I am and hear my words; nothing of my affair is hidden from You. I am wretched and poor, seeking succour and refuge, fearful and apprehensive, and one acknowledging his sin. I ask You as the indigent asks, and I humbly petition You as a lowly sinner. I invoke You as one who is fearful and blind, with the supplication of one whose neck has submitted to You and whose body has humbled to You, whose nose has been rubbed in the dust, and whose tears are flowing copiously. O Allāh, do not make me one who is disappointed when calling on You and be good, kind, and merciful to me. O the best of those who are asked, the best of those who give!"[114]

One of them would say in his supplication, 'By Your might and my subservience, by Your self-sufficiency and my need.'

Ṭāwūs, may Allāh have mercy on him, said, 'One night, 'Alī ibn

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[113] Aḥmad #6655 on the authority of 'Abdullāh ibn 'Amr and Tirmidhī #3479 on the authority of Abū Hurayrah and Tirmidhī said it was gharīb; both isnads are ḍa'īf.

It was declared ḥasan by Albānī, *al-Sahihah* #594, *Ṣaḥīḥ al-Targhīb* #1653

[114] Ṭabarānī, *al-Kabīr* and *al-Ṣaghīr* #696 with a ḍa'īf isnād.

al-Ḥasan, may Allāh have mercy on him, entered his private room and prayed. I heard him say in prostration, "Your servant is at Your courtyard, one in abject need of You is at Your courtyard, one needy of You is at Your courtyard petitioning You at Your courtyard." So I memorised these words and I have never supplicated with them at the time of distress except that I was relieved of it.' It was recorded by ibn Abī al-Dunyā.

Ibn Bākwayh, the Ṣūfī, may Allāh have mercy on him, narrated with his isnād that one of the servants performed eighty pilgrimages on foot. While he was performing the *ṭawāf* saying, 'My beloved, my beloved,' a caller cried out, 'Are you not content that you should be one who is humble and poor such that you too be beloved?' He fainted on hearing this and afterwards would say, 'One needy of You, one needy of You! I have repented from saying, "My beloved!"'

Loving the humble and poor

Ibn Mājah records the ḥadīth of Abū Sa'īd al-Khudrī (*raḍiy-Allāhu 'anhu*) that the Prophet (ﷺ) said, "O Allāh, make me live as one lowly and humble (*miskīn*), make me die as one lowly and humble, and resurrect me amongst the ranks of the lowly and humble."[115]

Tirmidhī records a similar ḥadīth on the authority of Anas (*raḍiyAllāhu 'anhu*) and adds, "Ā'ishah (*raḍiyAllāhu 'anhā*) asked, "Messenger of Allāh, why do you say this?" He replied, "Because they will enter Paradise forty years before the rich. 'Ā'ishah, never turn away one who is poor, even if you only find half a date to give him. 'Ā'ishah love the poor and keep them close for Allāh will bring you close on the Day of Rising.'"

Abū Dharr said, 'The Messenger of Allāh (ﷺ) advised me to love the poor and to keep close to them.' This was recorded by Imām Aḥmad and others.[116]

In the story about the dream, narrated by Mu'ādh (*raḍiy-Allahu 'anhu*), the Prophet (ﷺ) said, "I ask You for the performance of

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[115] Tirmidhī #2352 on the authority of Anas and he said it was gharīb, ibn Mājah #4126 on the authority of Abū Sa'īd, and Ṭabarānī, *al-Du'ā* on the authority of 'Ubādah ibn al-Ṣāmit, all with ḍa'īf isnāds, however the ḥadīth is ṣaḥīḥ.

It was also recorded on the authority of Abu Sa'īd by Ḥākim #7911 who said it was ṣaḥīḥ with Dhahabī agreeing; it was also ruled ṣaḥīḥ by Suyūtī, *al-Jami' al Ṣaghīr* #1454, and Albānī, *Sahīh al-Jāmi'* #1261, *al-Ṣaḥīḥah* #308, *al-Irwā'* #861. cf. Sakhāwī, *Maqāṣid al-Ḥasanah* #166

[116] Aḥmad #21415-21517 and Nasā'ī, *al-Kubrā*, vol. 6, pg. 96

It was declared ṣaḥīḥ by ibn Ḥibbān #449 and Arna'ūṭ.

good, the abandonment of evil, and the love of the poor."[117]

The word *miskīn* in these ḥadīths and those like them refers to one whose heart is needy of Allāh, submissive and humble to Him, and his after shows this. This state is frequently found amongst those who are poor in terms of monetary wealth, for wealth often causes a person to transgress. The ḥadīth of Anas (*raḍiyAllāhu 'anhu*) supports this explanation, except that its isnād is ḍa'īf.

Nasā'ī records the ḥadīth of Abū Dharr (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said, "True poverty is the poverty of the self and true richness is the richness of the heart."[118]

The Ṣaḥīḥ records that the Prophet (ﷺ) said, "True richness only lies in the richness of the self."[119]

This is why Imām Aḥmad, ibn 'Uyaynah, ibn Wahb, and a group of the Imāms stated that the poverty that the Prophet (ﷺ) sought refuge from was the poverty of the self. Hence the one whose heart is in dire need of Allāh, Mighty and Magnificent, and is

[117] Aḥmad #22109 and Tirmidhī #3235 and he said it was ḥasan ṣaḥīḥ

The author has a treatise in explanation of this ḥadīth entitled *Ikhtiyār al-Awlā Sharḥ Ikhtiṣām al-Mala' al-A'lā* [a forthcoming publication of Daar al-Sunnah under the title, *"The Heavenly Dispute"*].

[118] Nasā'ī, *al-Kubrā* on the authority of Abū Dharr

Ibn Ḥibbān #685 also records it on the authority of Abū Dharr with the words, "True richness is the richness of the heart and true poverty is the poverty of the heart." Arna'ūṭ said that the isnād was ṣaḥīḥ meeting the criteria of Muslim. cf. 'Ijlūnī, *Kashf al-Khafā'* #1809

[119] Bukhārī #6446 and Muslim #1051 on the authority of Abū Hurayrah.

humble to Him is a *miskīn*, even if he be rich in monetary wealth. This is because the need of the heart must display on the limbs. Whoever is humble outwardly and displays need, but his heart is not humble, nor is it needy, is an arrogant tyrant.

Arrogance

Nasā'ī and others record that the Prophet (ﷺ) walked down a street where there was a black woman. A man said to her, 'Make way!' She said, 'If he wishes he can walk past my right, and if he wishes he can walk past my left.' The Messenger of Allāh (ﷺ) said, "Let her be, she is a tyrant." They said, 'But Messenger of Allāh, she is just a pauper!' He replied, "It is in her heart."[120]

al-Ḥasan, may Allāh have mercy on him, said, 'Some people have modesty in their clothes and arrogance in their hearts. They wear woolen garments, yet, by Allāh, while wearing them, one of them has more arrogance than a person (reclining) on a raised couch or a person wearing embroidered silk.'

It is authentically reported that the Prophet (ﷺ) denied that wearing nice clothes and shoes was arrogance and said, "Arrogance is to reject the truth and to look down on people."[121]

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[120] Nasā'ī, *al-Kubrā*, vol. 6, pg. 143 on the authority of Abū Burdah from his father, and he stated that there was an unknown narrator in the isnād.

Haythamī, vol. 1, pg. 99, also references it to Ṭabarānī, *al-Awsat* and Abū Ya'lā #3276 on the authority of Anas and shows that the isnād has a ḍa'īf narrator. He states that Bazzār #3579 also records it and that he declares it ḍa'īf due to the presence of another narrator.

[121] Muslim #91 on the authority of ibn Mas'ūd.

This ḥadīth makes it clear that wearing nice clothes is not arrogance and that arrogance is in the heart, i.e. its obdurately not submitting to the truth, looking down on people, and scorning them. Whoever thinks highly of himself, and, as a result, scorns people and refuses to submit to the truth, such a person is the one who is arrogant, even if his clothes and shoes be simple and worn out. However, whoever leaves wearing nice clothes out of true humility to Allāh for fear that he may fall prey to arrogance has done well. Ibn 'Umar *(raḍiyAllāhu 'anhu)* would do this and the saying of the Prophet (ﷺ) concerning the checkered shirt he wore, "It has distracted me from my prayer,"[122] also proves this.

The Prophet (ﷺ) chose the station of servitude rather than kingship. On the Day of Conquest, a man stood before him (ﷺ), trembling, so he said, "Go easy, I am not a king, I am just the son of a Qurayshi woman who used to eat strips of dried meat."[123]

It is authentically reported that he (ﷺ) said, "Do not falsely praise me as the Christians falsely praised the son of Mary, I am only a servant, so say: servant of Allāh and His Messenger."[124]

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[122] Bukhārī #373-752-5817 and Muslim #556 on the authority of 'Ā'ishah

[123] Ibn Mājah #3312 on the authority of Abū Mas'ūd.

Ḥākim #4366 said it was ṣaḥīḥ with Dhahabī agreeing. Ḥākim #3733 also records it on the authority of Jarīr ibn 'Abdullāh and he said it was ṣaḥīḥ with Dhahabī agreeing. It was ruled ṣaḥīḥ by Albānī, *al-Ṣaḥīḥah* #1876

[124] Bukhārī #3445-6830 on the authority of 'Umar.

Ibn Ḥajr, *Fatḥ*, vol. 12, pg. 181 said, '*Iṭrā'* is to praise someone falsely.' 'Alī al-Qārī, *Sharḥ Mishkāt* #4897 said, '*Iṭrā'* is to go to an extreme in praising...the under-

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Imām Aḥmad, may Allāh have mercy on him, said: Muhammad ibn Fuḍayl narrated to us; on the authority of 'Umārah; on the authority of Abū Zur'ah who said: I am sure that it was Abū Hurayrah (*radiyAllāhu 'anhu*) who said, 'Jibrīl sat with the Prophet (ﷺ) and looked to the sky to see an angel descending, he said, "This angel has not descended since the day it was created." When he had descended he said, "O Muḥammad! Your Lord has sent me to you - should He make you a Prophet-King or a Servant Messenger?" Jibrīl said, "O Muḥammad! Be humble before your Lord." He said, "Rather a Servant-Messenger" '[125]

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standing of this is that praising him in other ways is permissible.' 'Alī al-Qārī, *Sharḥ Shamā'il*, vol. 2, pg. 161 said about his words, "*I am only his servant...*", 'Meaning, I have no quality other than that of servitude and messengership; this is the peak of perfection that a created being can reach, so do not say anything about me that negates these two attributes and do not believe that I have a quality other than these two... the ḥadīth indicate that it is permissible to describe him with anything that does not reach the boundaries of Lordship, *rubūbiyyah*, and Godship, *ulūhiyyah*.'

[125] Aḥmad #7160 and ibn Ḥibbān #6365

Haythamī, *Majma' al-Zawā'id*, vol. 9, pg. 19 and Albānī, *Taḥqīq Bidāyatu'l-Sul*, said that its isnād was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim

Ibn Taymiyyah said, 'The Messenger-Servant is one who only does that which he is commanded, hence everything he does is worship of Allāh; he is a pure servant, dispensing the order of the One who sent him as is established in Bukhārī #3117 that he (ﷺ) said, "By Allāh, I do not grant anybody anything nor prevent anybody from anything. I am only a distributor; I place things where I am ordered," Meaning, 'I do not give except where I am ordered to give and I do not prevent except where I am ordered to prevent, I only obey Allāh in this." This is in contrast to the Prophet-King who is allowed to dispense with some affairs as he wills, Allāh says about such a Prophet-King, Sulaymān, ***"...so We subjected to him the wind blowing gently by his command wherever he directed, and also the devils [of jinn] - every builder and diver and others bound together in shackles. [We said], 'This is Our gift, so grant or withhold without account'"***

One of the mursal reports of Yaḥyā ibn Abū Kathīr, may Allāh have mercy on him, has that the Prophet (ﷺ) said, "I eat what a slave eats, I sit as a slave sits, I am merely a slave." This was recorded by ibn Sa'd, *Ṭabaqāt*.[126]

He also records via the route of Abū Ma'shar, on the authority of al-Maqbarī, on the authority of 'Ā'ishah (*raḍiyAllāhu 'anha*) that the Prophet (ﷺ) said, "An angel came to me and said, 'Your Lord extends the *salām* to you and says, "If you wish, you may be a Prophet-King, and if you wish, you may be a Servant-Messenger."' Jibrīl indicated that I should humble my self so I said, 'A Prophet-Servant.'" 'Ā'ishah said, 'After that, the Prophet (ﷺ) never ate while reclining and he would say, "I eat as a slave eats and I sit as a slave sits."'"[127]

One of the mursal reports of Zuhrī, may Allāh have mercy on him, has, 'It has reached us that an angel came to the Prophet (ﷺ) that had previously never come to him accompanied by Jibrīl. Jibrīl was silent and the angel said, "Your Lord has given you the choice of being a Prophet-King or a Prophet-Servant." The Prophet (ﷺ) looked at Jibrīl (*'alayhis-salām*) as if seeking advice,

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[*Ṣād* (38): 36-39], meaning 'give as you wish and withhold as you wish, either way you will not be judged.' The Prophet-King does what Allāh has obligated upon him and leaves what Allāh has prohibited, and is free to act as he wills with regards the worldly authority and wealth granted him without incurring any sin. However the Servant-Messenger does not give to anyone or withhold from anyone, except by the order of his Lord...as such all his actions constitute worship of Allāh, Exalted is He.' cf. Ibn Taymiyyah, *al-Furqān*, pg. 92 [published by Daar us-Sunnah Publishers, Birmingham 2003.]

[126] vol. 1, pg. 371

[127] Ibn Sa'd, *Ṭabaqāt*, vol. 12, pg. 381

and he indicated that he should be humble so the Messenger of Allāh (ﷺ) said, "A Prophet-Servant."'[128]

Zuhrī said, 'They would think that from that time till the day he left this world, the Prophet (ﷺ) never ate in a reclining posture.'

Aḥmad and Tirmidhī record on the authority of Abū Umāmah (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said, "My Lord offered to make the plain and pebbles of Mecca gold but I said, 'No, my Lord! Rather I (would prefer) to eat my fill one day and to go hungry another," or he said "three days" or similar words, "When I go hungry, I would turn to You in humble entreaty and remember You, and when I am full, I would thank You and praise You."'[129]

One of the Gnostics said, 'Whoever claims servitude, yet some personal objective and gain remains that he looks to, he has belied his claim. Servitude can only truly be attached to one whose personal objectives have vanished and only the objectives of his Master remain in his mind. His only name would be that attached to His, his only description would be one of commution with Him. If he is summoned in His name, he answers by way of servitude. He has no name or designation left and he only responds to one who calls him to the servitude of his Master,' then he read the following couplets

[128] Ibid.

[129] Aḥmad #22190 and Tirmidhī #2347 who said it was ḥasan. The wording of "three days" is recorded by Ṭabarānī, *al-Kabīr* #7835

Albānī, *Taḥqīq Bidāyatu'l-Sūl*, pg. 63 ruled the first part of the ḥadīth to be authentic due to supporting witnesses and the second part commencing with "I would be full..." to be munkar; Arna'ūṭ said that the isnād was ḍa'īf jiddan

O 'Amr, with my Zahrā' am I bestirred
Of this both listener and the seer know.
Call me only 'her servant,'
For that is the most truthful of my names.

This is the end of this treatise.

All praise is due to Allāh.
Peace and blessings be on our master,
Muḥammad, his family,
and his Companions.

APPENDIX I & II

on *Khushū'*

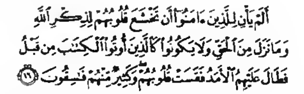
on Hypocritical *Khushū'*

Imām ibn Qayyim al-Jawziyyah
may Allāh have mercy upon him.

APPENDIX I

Ibn al-Qayyim on *Khushū'*

Allāh, Most High, says,



"Has the time not arrived for the hearts of those who have faith to yield to the remembrance of Allāh and to the truth He has sent down, so they are not like those who were given the Book before for whom the time seemed over long so that their hearts became hard? Many of them are deviators."[130]

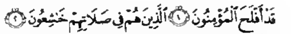
Ibn Mas'ūd (*radiyAllāhu 'anhu*) said, 'The time between our accepting Islām and being rebuked by this verse was four years.'[131] Ibn 'Abbās said, 'Allāh granted time and leeway to the hearts of

[130] *al-Hadid* (57): 16

[131] Muslim #3027

the believers, then, at the turn of the thirteenth year after the revelation had started, He rebuked them.'[132]

Allāh, Most High, says,



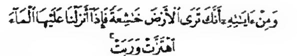
"It is the believers who are successful: those who are humble in their prayer..."[133]

Linguistically, *khushū'* means sinking, subservience, and stillness. Allāh, Most High, says,



"Voices will be humbled before the All-Merciful and nothing but a whisper will be heard."[134]

i.e. stilled and humbled. In this respect, the earth has been described as having *khushū'*, i.e. its being dry, bare, and low and not being elevated with plant and vegetation. Allāh, Most High, says,



"Among his Signs is that you see the earth laid bare and then when We send down water on it, it

[132] Suyūṭī, *al-Durr*, vol. 14, pg. 277 who references it to ibn Abī Ḥātim and ibn Mardawayh.

[133] *al-Mu'minūn* (23): 1-2

[134] *Ṭā Hā* (20): 108

quivers and swells."[135]

(Technically), *khushū'* refers to the heart standing before the Lord in submissiveness, subservience, and focusing on Him.

It is also said that *khushū'* is to submit to the truth, however (the truth is that) this is one of its results. Therefore, amongst the signs of *khushū'* is that when the servant opposes the truth and is reminded of it, he accepts and willing returns to it.

It is said that *khushū'* is the abating of the flames of lusts in the servants' breast and the dissipation of their smoke; replacing in their stead the blaze of the greatness (of Allāh) in the heart.

Junaid said, '*Khushū'* is the humbling of hearts to the One who knows the unseen.'

The Gnostics have agreed that the seat of *khushū'* is the heart and that its fruits sprout on the limbs and they display it. The Prophet (ﷺ) saw a man playing with his beard while praying and remarked, "If the heart of this person was humble, so too would his limbs be."[136]

The Prophet (ﷺ) said, "*Taqwā*[137] is here," pointing to his breast,

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[135] *Fuṣṣilat* (41): 39

[136] It was ruled mawḍū' by Albānī, *al-Ḍa'īfah* #110 and *al-Irwā'* #373

[137] *Taqwā*: to ward off evil.

Ṭalq ibn Ḥabīb said upon being asked about *taqwā*, 'That you perform the obedience of Allāh upon a light from Allāh, hoping for the reward of Allāh. You leave disobedience to Allāh upon a light from Allāh, fearing the punishment of Allāh.'

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and he said this three times.[138]

One of the Gnostics said, 'Fine conduct on the outer is a clear indication of fine conduct on the inward. One of them saw a person showing *khushū'* on his shoulders and body and said, 'O such-and-such, *khushū'* is here,' pointing to his breast, 'not here,' pointing to his shoulders.

One of the Companions, Hudhayfah, would say, 'Take refuge with Allāh from hypocritical *khushū'*.' When asked what it was, he replied, 'That you see the body humble and submissive while the heart is not.'[139]

'Umar (*radiyAllāhu 'anhu*) saw a person with his neck bowed in prayer and said, 'O such-and-such raise your head for *khushū'* lies

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Recorded by ibn al-Mubārak, *al-Zuhd* #473 with a ṣaḥīḥ isnād.

Ibn al-Qayyim, *ar-Risālah al-Tabūkiyyah*, p. 27, said, 'This is the best that has been said concerning the definition of *taqwa* for indeed every action must have a beginning cause to it and an objective. An action can never be considered to be obedience and a cause to draw one closer to Allāh until its point of commencement and cause be unadulterated faith, not habit, not base desires, not the wish for praise and position, nor other such things. Its objective must be the reward that lies with Allāh and His good-pleasure, this being the definition of *ihtisāb*. This is why we often find the combined mention of these two foundations such as in his (ﷺ) saying, "Whoever fasts the month of Ramaḍān out of faith and *iḥtisāb*...".

His saying, 'upon a light from Allāh' points to the first foundation which is faith. His saying, 'hoping for the reward of Allāh' points to the second foundation which is *iḥtisāb*.'

[138] Muslim #2564 on the authority of Abū Hurayrah.

[139] Aḥmad, *al-Zuhd*, pg. 142 and ibn al-Mubārak, *al-Zuhd* #143 on the authority of Abū al-Dardā'.

not on the neck but in the heart.'

'Ā'ishah (*radiyAllāhu 'anhā*) saw some youth trying to walk with an air of quietude, so she asked, 'Who are they?' Her colleagues replied, 'Ascetics.' She said, 'When 'Umar ibn al-Khaṭṭab walked, he walked rapidly; when he spoke, he was heard; when he struck someone, it hurt; when he fed (the poor), he made sure they ate to their fill; he was the true ascetic!'

Fuḍayl ibn 'Iyāḍ said, 'It used to be disliked for a person to display more *khushū'* than was in his heart.'

Ḥudhayfah said, 'The first thing you will lose of your religion will be *khushū'* and the last thing you will lose of your religion will be the prayer, and it is well possible that there is no good in a person who prays, and soon will come a time when you shall enter a large Masjid and not see a single person with *khushū'*.'

Sahl said, 'The person whose heart has *khushū'* will not go near Shayṭān.'[140]

[140] Ibn al-Qayyim, *Madārij al-Sālikīn*, vol. 1, pp. 417-418

APPENDIX II

Ibn al-Qayyim on Hypocritical *Khushū'*

The difference between (true) *khushū'* engendered by faith and the hypocritical *khushū'* is that the former takes place in the heart to Allāh and is conduced by veneration, magnification, sobriety, dignity, and shyness. The heart breaks for Allāh, combining dread, bashfulness, love, and shyness with the perception of Allāh's blessings and one's own transgressions. This necessarily engenders *khushū'* in the heart which is then followed by *khushū'* on the limbs.

Hypocritical *khushū'*, on the other hand, appears on the limbs; it is a mere pretence, the person affecting something that is not there since the heart is void of *khushū'*. One of the Companions would say, 'I take refuge with Allāh from hypocritical *khushū'*.' When asked what it was, he replied, 'That you see the body humble and submissive while the heart is not.'[141]

The one who has *khushū'* for the sake of Allāh is a servant, in the breast of whom the flames of desires have abated and their

[141] Aḥmad, *al-Zuhd*, pg. 142 and ibn al-Mubārak, *al-Zuhd* #143 on the authority of Abū al-Dardā'.

smoke has dissipated, replacing in their stead radiance. The blaze of the greatness (of Allāh) has been ignited, and the lusts of the soul have died in the face of fear and sobriety which have, in turn, stilled the limbs and quietened the heart. The heart is content and at peace with Allāh, and it remembers Him; engulfed in the effusion of tranquillity descending from its Lord, it becomes meek and humble (*mukhbit*). The heart which is meek is the heart which is at peace and rest for the land which is *mukhbit* is land which is low-lying to which water flows and settles. The same applies to the heart: when it is *mukhbit*, i.e. it has achieved *khushū'*, it becomes like this piece of low-laying land to which water flows and settles.

The sign of such a heart is that (its owner) will prostrate before Allāh out of magnification and abject humility, broken before Him, never (desiring) to raise his head till the day he meets Him. This is the *khushū'* engendered by faith.

The arrogant heart, on the other hand, heaves and swells in its arrogance like a fast flowing river. It is like an elevated portion of the land at which water never settles. This is hypocritical *khushū'*: the person feigns quietude and affects stillness of limb by way of ostentation. In reality, his soul is raging with lusts and desires; outwardly he displays *khushū'*, but inwardly the valley serpent and jungle lion lurk between his shoulders, waiting to pounce on the prey.[142]

[142] Ibn al-Qayyim, *al-Rūḥ*, pp. 346-347

APPENDIX III

The Ruling of *Khushū*ʿ in Prayer

Shaykhu'l-Islām ibn Taymiyyah
may Allāh have mercy upon him.

APPENDIX III

The Ruling of *Khushū'* in Prayer

Shaykhu'l-Islām ibn Taymiyyah said:

Allāh, Most High, says,

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"...but that is a very hard thing, except for the humble."[143]

This signifies the censure of those who do not have *khushū'*. Similar statements indicating censure are,

وَمَا
جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ
هَدَى اللَّهُ

"We only appointed the direction you used to face in order to know those who follow the Messen-

[143] *al-Baqarah* (2): 45

ger from those who turn round on their heels. Though in truth it is a very hard thing - except for those Allāh has guided."[144]

كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

"Wbat you call the polytheists to follow is very hard for them."[145]

The Book of Allāh, Mighty and Magnificent, shows that whoever finds what Allāh loves hard to bear is blameworthy in the religion and receives Allāh's displeasure. Censure and displeasure only come ones way when an obligation is left or a prohibition is committed. Therefore if those who do not have *khushū'* are censured, its obligation is proven.

It is known that the reference to *khushū'* in His saying,

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ

"...but that is a very hard thing, except for the bumble."[146]

must incorporate *khushū'* in the prayer, otherwise the meaning becomes nonsensical, since it would mean that *ṣalāh* is hard except for one who has *khushū'* outside of it and not in it, as such it would mean that it is hard for those who have *khushū'* in the prayer but not hard for those who have it outside of the prayer!

[144] *al-Baqarah* (2): 143

[145] *al-Shūra* (42): 13

[146] *al-Baqarah* (2): 45

The verse would then become pointless. As such, this verse then proves that *khushu'* is obligatory in the prayer.

The obligation of having *khushū'* in prayer is also proven by His saying,

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾
وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ
فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ
أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ
لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ
يُحَافِظُونَ ﴿٩﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ يَرِثُونَ
ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾

"It is the believers who are successful: those who are humble in their prayer; those who turn away from worthless talk; those who pay the alms-tax; those who guard their private parts - except from their wives or those they own as slaves, in which case they are not blameworthy; but those who desire anything more than that are people who have gone beyond the limits - those who honour their trusts and their contracts; those who safeguard their prayer; such people are the inheritors who will inherit Firdaws, remaining in it timelessly, forever."[147]

Allāh, Glorious and Most High, informs us that it is these who

[147] *al-Mu'minūn* (23): 1-11

will inherit Firdaws thereby showing that others will not do so; as such, this proves the obligation of having the qualities mentioned therein. This is because, were they recommendations, Firdaws could still be attained without them, since Paradise can be attained by the performance of obligatory deeds without the recommended. It is for this reason that only obligations are mentioned in these verses.

Khushū' is obligatory and comprises quietude and humility. In this respect is the saying of 'Umar (*raḍiyAllāhu 'anhu*) when be saw a person fidgeting in his prayer, "If the heart of this person was humble, so too would his limbs be," meaning they would be stilled and submissive.

Allāh, Most High, says,

وَمِنْ ءَايَـٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَـٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ

> **"Among his Signs is that you see the earth laid bare and then when We send down water on it, it quivers and swells."[148]**

Here, He informs us that after having had *khushū'*, the earth quivers and swells, i.e. raises (with vegetation), this then proves that its *khushū'* was stillness and lowness.

It is for this reason that the Prophet (ﷺ) would say in his bowing, "O Allāh, to You have I bowed, in You have I believed, and to You have I submitted: my hearing, sight, bones, and marrow are

[148] *Fuṣṣilat* (41): 39

humbled to You," as recorded by Muslim.[149] Here he described himself with *khushū'* because the one bowing is still and in a posture of humility....

Khushū' is obligatory, as such the one who pecks on the ground like a crow when prostrating has not displayed *khushū'* therein. Similarly, one who does not fully return to (the standing posture) from bowing, before going down for prostration, has not been calm and still. Calmness (*sukūn*) is the exact same thing as tranquility (*tuma'ninah*). The person who was not calm in his bowing or his prostration has not shown *khushū* in them. The person who does not have *khushū'* is sinful as we have just explained.

Amongst the proofs that *khushū'* is obligatory is that the Prophet (ﷺ) threatened people who left it, as in the case of a person who raises his gaze to the sky; this motion and this looking is at odds to *khushū'*. Anas (*radiyAllāhu 'anhu*) records that the Prophet (ﷺ) said, "What is the matter with people that they raise their gazes in their prayers?" He severely reprimanded those who did it saying, "They must stop or their sight will be snatched away!"[150] Jābir ibn Samurah reports that 'The Messenger of Allāh (ﷺ) entered the Masjid to see people praying while looking up at the sky and said, "People must stop looking up at the sky or their sight will not return to them!"'[151] The first was recorded by Bukhārī and the second by Muslim, and both are recorded by Abū Dawūd, Nasā'ī, and ibn Mājah.

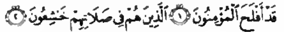
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[149] Muslim #771 on the authority of 'Alī.

[150] Bukhārī #750

[151] Muslim #117

Ibn Sīrīn said, 'The Messenger of Allāh (ﷺ) would look up in prayer and when Allāh, Mighty and Magnificent, revealed,



"It is the believers who are successful: those who are humble in their prayer..."[152]

his sight never left the place of his prostration.' This was recorded by Aḥmad, *al-Nāsikh wa'l-Mansūkh.* Now, because raising ones sight to the sky goes against *khushū'*, the Prophet (ﷺ) prohibited it and threatened the one who did it.

As regards looking around, this reduces *khushū'* but does not negate it. This is why looking around decreases (the reward) of prayer; Bukhārī, Abū Dāwūd, and Nasā'ī record that 'Ā'ishah (*raḍiyAllāhu 'anhā*) said, 'I asked the Prophet (ﷺ) about looking (here and there) in prayer and he said, "It is a snatching away that Shayṭān steals from the servants' prayer."'[153] Abū Dāwūd and Nasā'ī record the ḥadīth of Abū'l-Aḥwaṣ from Abū Dharr (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said, "Allāh will remain turning to the servant in his prayer for as long as he does not look away. If he looks away, He will turn away."[154]

There is no harm in looking around if there is a need to do so. Abū Dāwūd records on the authority of Sahl ibn Ḥanẓaliyyah,

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[152] *al-Mu'minūn* (23): 1-2

[153] Bukhārī #751-3291

[154] Aḥmad #21508, Abū Dāwūd #909, Nasā'ī #1196
It was ruled ṣaḥīḥ by ibn Khuzaymah #481-482, Ḥākim #862 with Dhahabī agreeing, and ḥasan by Albānī, *Ṣaḥīḥ al-Targhīb* #554.

'The *iqāmah* was called for prayer - i.e. the morning prayer - and the Messenger of Allāh (ﷺ) commenced praying, and kept looking at the mountain path.' Abū Dāwūd said, 'He had sent a horseman there to keep guard by night.'[155]

In a similar vein is his taking Umāmah bint Abī al-'Āṣ ibn al-Rabī' from his daughter, Zaynab;[156] his opening the door for 'Ā'ishah;[157] his descending the pulpit to teach the people prayer;[158] his stepping back during the eclipse prayer;[159] his holding Shaytān and squeezing his neck when he tried to sever his (ﷺ) prayer;[160] his command to kill snakes and scorpions while in prayer;[161] his command to push back and fight the one who is walking in front of one praying;[162] his command for women to clap their hands;[163] his motioning in prayer;[164] and other such actions in prayer that

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[155] Abū Dāwūd #916

[156] Abū Dāwūd #918 on the authority of Abū Qatādah.

[157] Abū Dāwūd #922

[158] Bukhārī #917 and Muslim #44-45

[159] Abū Dāwūd #1178 on the authority of Jābir

[160] Aḥmad #3926 on the authority of ibn Mas'ūd with a ḍa'īf isnād.
Bukhārī #461-4808 and Muslim #541 record a similar ḥadīth on the authority of Abū Hurayrah.

[161] Abū Dāwūd #921

[162] Abū Dāwūd #697

[163] Abū Dāwūd #939

[164] Abū Dāwūd #943

are done for a need. If, however, they are done without need, they would be regarded as mere fidgeting which negates *khushu'* and is prohibited in prayer.

The obligation of *khushū'* is also proven by the ḥadīth reported by Tamīm al-Ṭā'ī from Jābir ibn Samurah (*raḍiyAllāhu 'anhu*) who said, 'The Messenger of Allāh (ﷺ) entered in upon us and the people were raising their hands - the narrator, Zuhayr ibn Mu'āwiyah said that he thought that was in the prayer - and he said, "What is the matter that I see you raising your hands as if they are the tails of headstrong horses, be calm in the prayer."' This was recorded by Muslim, Abū Dāwūd, and Nasā'ī.[165] They also record on the authority of 'Ubaydullāh ibn al-Qibṭiyyah from Jābir ibn Samurah who said, 'When we would pray behind the Messenger of Allāh (ﷺ) and performed the *salām*, we would wave our hands to the right and to the left. When the Messenger of Allāh (ﷺ) had completed the prayer, he said, "What is the matter with you that he moves his hands as if they were tails of headstrong horses, it suffices you to do this - and he pointed with his finger - and to say the *salām* to his brother on the right and left."'[166] Another narration has, "Does it not suffice one of you - or one of them - to keep his hand on his thigh and say the *salām* to his brother on his right and left?"[167] The wording of Muslim has, 'We prayed with the Messenger of Allāh (ﷺ), when we said the *salām* we would motion with our hands saying, "Peace be with you." The Messenger of Allāh (ﷺ) looked at us and said, "What is the matter with you that you motion with your hands as if they

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[165] Muslim #119, Abū Dāwūd #1000, Nasā'ī #1184

[166] Muslim #120, Abū Dāwūd #998, Nasā'ī #1185

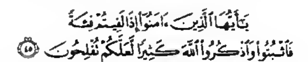
[167] Abū Dāwūd #999

were the tails of headstrong horses. When one of you says the *salām*, let him face his neighbour and not motion with the hand.'"[168]

Here the Prophet (ﷺ) ordered calmness in the prayer, the whole prayer, and calmness cannot come about without tranquility. Whoever is not tranquil is not calm, and the command for calmness accords to Allāh's command for *khushū'*....[169]

Ibn Taymiyah also said,

With regards to the report in which 'Umar ibn al-Khaṭṭāb said, 'I make plans for the army whilst I am praying,' this was because 'Umar was commanded to engage in Jihād and, since he was the leader of the believers, he was also the leader of Jihād. Therefore, in some respects, he was like the one who prays the prayer of fear when the enemy has been sighted, regardless of whether actual fighting is happening or not. He was commanded to pray and to engage in Jihād, so he had to carry out both duties to the best of his ability. Allāh says,



'O you who believe! When you meet a troop, stand firm and remember Allāh repeatedly so that hope-

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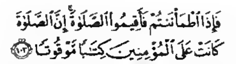
[168] Muslim #121

[169] *Majmū' Fatāwā*, vol. 22, pp. 553-564. He proceeds to mention many more proofs, and the interested reader can refer to his *Majmū'*.

fully you will be successful.'[170]

It is known that one cannot achieve the same tranquillity of heart during Jihād as attained at times of peace and security, so if it happens that a person's prayer is lacking because of Jihād, this does not impute the completion of a persons prayer or obedience.

For this reason, prayer at times of danger is lighter than prayer at times of peace. When Allāh mentioned the prayer at times of danger, He said,



'... but when you are safe again, perform prayer in the normal way. Verily, the prayer is prescribed for the believers at specified times.'[171]

Hence the one who is commanded to establish prayer at times of peace is not commanded to do so in the same manner at times of danger.

Moreover, people are of varying levels in this regard. If a person's faith is strong, he will have the proper presence of mind when he prays, even if he thinks of other matters. Allāh had placed the truth firmly in 'Umar's heart and on his tongue, and he was one who was inspired, so there is nothing strange in a person of his calibre making plans for the army whilst, at the same time,

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[170] *al-Anfāl* (8):45

[171] *al-Nisā'* (4):103

focusing on his prayer. He was able to do this, whilst others are not, but undoubtedly when he did not have these concerns to think about, his focus on the prayer would be greater. Likewise, no doubt the prayer of the Prophet (ﷺ), in terms of outward actions, at times of safety was more perfect than at times of danger. If, in the prayer of fear, Allāh has made allowances with regard to some of the outward obligations of the prayer, what then about the internal aspects?

In conclusion, a person who is pressed for time thinking about some obligatory matter whilst he is praying is not the same as his thinking about some matter that is not obligatory. It may be that 'Umar could not give thought to making plans for the army except at that time because he was the leader of the nation with many obligations and responsibilities. Anyone could find himself in a similar situation in accordance to his position. People always think about things during prayer that they do not think of at other times, and some of this could come from Shayṭān. A man told one of the Salaf that he had buried some money but he had forgotten where he had buried it. He told him, 'Go and pray,' so he went and prayed, and he remembered where it was. It was asked of him, 'How did you know that would happen?' He said, 'I know that the Shayṭān will not leave him alone when he prays without reminding him of what concerns him, and the most pressing concern on this persons mind was where he buried his money.' The intelligent servant, however, will strive to attain perfect presence of mind in prayer, just as he strives to do everything else that he is commanded to do well. There is no might or motion except in Allāh, the Most High, the Almighty."[172]

[172] *Majmū' al-Fatawa*, vol. 22, pp. 610+

Index of Sects

Ahlu'l-Kalām: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

Bāṭiniyyah: A sect of the Shī'a, the followers of Ismā'īl ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

Ḥashwiyyah: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Hadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazilī who said that 'Abdullāh ibn 'Umar bin al-Khaṭṭāb was a Hashwī.

Jabariyyah: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

Jahmiyyah: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

Karrāmiyyah: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbīh*).

Mutakallimūn: Speculative Theologians, adherents to *kalām*

Mu'tazila: Followers of Wāsil ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Ḥasan al-Basrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

Qadariyyah: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

Qarāmiṭa: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

Falāsifa: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and Ibn Sīnā.

Index of Arabic Words

Awliyā': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

Barzakh: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

Bid'ah: innovation, that which is newly introduced into the religion of Allāh.

Da'īf: weak; the hadith that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mawḍū', fabricated.

Du'ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

Hadith: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnad*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tabi'ī*

Hāfiẓ: pl. *huffaẓ*. Hadith Master, commonly referred to one who has memorised at least 100,000 hadiths.

Hasan: good, fair. A ḥadith whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*ḍabt*) falls short of the requirements of the ṣaḥīḥ hadith; containing no irregularity (*shādh*) and no hidden defect (*'illah*). A hadith can be hasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Ihsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlāṣ: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhlās* (*mukhlis*) will be free of *riyā'*.

Īmān: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the

actions demanded by it.

Isnad: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

Khalaf: successors. A reference to those who followed a path other than the path of the Salaf.

Khalifah: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amir al-Mu'minin* or Leader of the Believers.

Khushū': submissiveness, humility.

Kufr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Qur'ān: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātihah and ending with an-Nās.

Riyā': showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

Sahih: correct, authentic. A hadith which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illah*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*'adl*) of the narrator; the precision (*dabt*) of the narrator; its not being *shadh*; and its not containing an *'illah*. The hadith can be sahih in and of itself, or it can contain a defect but still be ruled to

be sahih due to supporting evidences.

Salaf: predecessors. Technically used to refer to the best generation of Muslims, the first three generation: the *Sahabah*, the *Tabi'un* and the *Tab' Tābi'ūn* due to the hadith, "The best of people are my generation, then the one that follows, then the one that follows."

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām)

Sunnah: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ)

Tābi'ūn: The generation following that of the Companions.

Tab' Tābi'ūn: The generation following that of the *Tabi'un*

Taqwa: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqa* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has taqwa (*muttaqi*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

Tawhid: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.